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UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

MY WAY

Mayhap it stretches very far,
Mayhap it winds from star to star,
Mayhap through worlds as yet unformed
Its never-ending journey runs,
Through worlds that now are whirling wraiths
Of formless mists between the suns,
I go—beyond my widest ken—
But shall not pass this way again.

So, as I go, and cannot stay
And never more shall pass this way,
I hope to sow the way with deeds
Whose seed shall bloom like May-time meads,
And flood my onward path with words
That thrill the day like singing birds;
That other travelers following on
May find a gleam and not a gloom,
May find their path in pleasant way,
A trail of music and of bloom.

—*Sam Walter Foss.*

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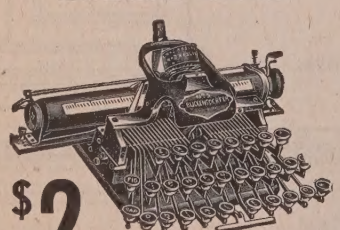

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXIX THURSDAY, APRIL 19, 1917. NUMBER 8

THE SPUR.

Because of your strong faith, I kept the track
Whose sharp-set stones my strength had well-nigh spent.
I could not meet your eyes if I turned back;
So on I went.

Because you would not yield belief in me,
The threatening crags that rose, my way to bar,
I conquered inch by crumbling inch—to see
The goal afar.

And though I struggle toward it through hard years,
Or flinch, or falter blindly, yet within,
"You can!" unwavering my spirit hears;
And I shall win.

In the Century Magazine. —*Aldis Dunbar.*

A leading daily is touched into almost tearful reverence because young Marshall Field, " 'the richest young man in the country,' has enlisted as a private soldier!!" A neighboring journal finds consolation in the fact that this heroic sprig of great wealth realizes that the surest and safest way to a commission is through the ranks of the privates. In another column we find a list of "the sons of wealthy men who have enlisted!" May not these papers suggest a truth not aimed at? Are there not several millions of young men of the fighting age who can read something between these lines? Is this a rich man's war; a patriotism allied to dollars?

UNITY is slow to believe the newspaper gossip that tells of mob interference with the public address of David Starr Jordan as he was speaking before a Forum audience at Baltimore on a recent Sunday. This story awakens gruesome memories concerning Baltimore. Its streets once ran red with the human blood that was first drawn in the great Civil War. Is it possible that the patriots of Maryland have nothing better to oppose to the conclusions of this eminent man of science, the beloved head of a great university, the revered teacher of morals to thousands, the splendid representative of civic leadership, clearly the leading citizen of California, than the clinched fist? Must the "flag" be protected from such a man, in such a cause, by a rabble that has no higher weapon than a bludgeon or the policeman's billy?

Is it too late? May not presidents as well as kings revise their opinion? Are not congresses entitled to profit by their experiments? Is there never a place for a sober second thought? May it not still be within the possibility, nay the necessity, for President and Congress to revise their judgment, lessen their faith in steel and increase their faith in reason? May they not use some of the surplus time, money and brains in trying to devise higher, humaner, more "Christian" ways of securing peace? That somebody has blundered is becoming more and more evident day by day, that the opportunity of recovering from that blunder, of making amends for that mistake, for recasting the horoscope for the United States in this emergency, is at hand and how to improve the opportunity, is the question of the hour.

Has it not begun to dawn upon the minds of President and Congress that it may be after all that they over-estimated the American people's passion for war?

May it not be that the bulk of the young men of America are slow to enlist not because they are cowards but because they are intelligent and have been thinking this matter over and see no adequate reason why they should abandon life's ideals, the high, hard but sweet preoccupations of love.

May it not transpire that while Congress and President may vote, arms, ships and billions of money without trouble, they may not with impunity create armies out of democratic unities that are unmoved by either shot or shell?

May it not be that the newspapers of the country, by their attempt to ridicule the "slacker," to scoff at those who will not enlist, are over-reaching the matter and are creating a disgust, the psychology of which is easily understood?

We desire gain to call attention to Senate Joint S. J. Resolution No. 19, introduced by Senator Robinson of Arkansas, "To authorize and provide for a joint assembly and meeting of the representatives of the parliaments and national legislative bodies of the nations of the world." Here is a piece of real constructive work, a movement so palpably in the interests of a program that will bring an end to war that there is every reason why it should at least be tried. What if only a part of the neutral powers come, is it not still worth while? What if none of the belligerent powers respond as is altogether probable? Still the invitation, and the publicity it would obtain, would set many people thinking who are very near the council chambers of the war lords, and it would move the hearts of a minority, no matter how small, at the center of all the

belligerent powers. It might appeal mightily to the redeemed Russia, encouraging it to persist in its frank declarations of its pacific and non-militaristic intentions. Let the American Congress extend the hand of welcome and let the suggested sum of money be wisely used in extending hospitalities to those who will come unarmed in the interest of a fellowship that is above the better. Let Senator Robinson be encouraged. The resolution was introduced April 6th, read twice, and then referred to the Committee on Foreign Relations. We append the entire resolutions with the hope that some of our readers will be moved to commend it to their representatives in Congress.

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled: That a cordial invitation be, and the same is hereby, extended to members of the national legislative bodies of the various nations of the world to assemble in the United States at such time and place as Congress may hereafter specify. That the sum of $600,000 be, and the same is hereby, appropriated for the promotion of international peace and for a hospitality fund. The sum hereby appropriated shall be expended for bringing about and maintaining said meeting upon vouchers to be approved by the Secretary of State. The invitation herein provided for shall be issued by the President of the United States in the name of and for and on behalf of the people of the United States.

SEC. 2. That a like invitation shall be sent to the judges of the permanent international courts now located at The Hague and such other court or courts as may be brought into existence as the outcome of the second Hague conference, to meet at the same time and in the same city, but in separate assemblies, that they may organize said courts, adopt rules, and prepare and transmit to the joint assembly of the national legislatures their recommendations for such action as will enable said courts to be of greater service to the world in promoting peace and good will throughout the world.

A Minister at Bay

In all this appeal to courage and glorification of valor, most of which assumes that the test of such courage is enlistment and that the highest badge of heroism in this emergency is represented by the uniform and the bayonet, it is refreshing to come upon an illustration of what must ever be the higher heroism, the valor of the man who is willing to stand alone, to bear testimony to the truth as he sees it, at the risk of losing that which is dear to all men, the estimation of his fellows, and still dearer, his continued usefulness in his chosen career.

Such a test has come to thousands of men in the pulpit whose ordination vows committed them to the discipleship of him whom the centuries call the "Prince of peace. "To those who have committed their pulpit ministrations to the love of man, to the thought of brotherhood, to a world inclusive gospel. Suddenly the emergency of war is thrust upon them. Through the seeking of some of them, through the regrets of many more, "the flag" rises in the foreground to obscure the banner of brotherhood. Their cross is madly beaten into a sword and the demands of "patriotism" require they shall flash the sword from their pulpits. They are called to suspend for the time being their prayers for the brotherhood of man, in order that they may invoke divine blessing on marching hosts, glittering steel and thundering cannon. These are times that severely test the ministers of religion. Some frankly accept the issue, cheer the soldier, wrap the flag around them all for "honor's sake," an honor to be vindicated by the blood of the innocent, the slaughter of the young, by shutting the gates of destiny against the perpetuation of life on earth through the bravest and consequently the noblest and the healthiest, the young men that are the pride of the nation.

Others, a larger multitude of ministers, accept the situation in grim silence; they pray for peace but do not denounce war. They suspend the loyalties of universal brotherhood for the time being and accept the dictum of President and Congress as being more authoritative than the requirements of Holy Writ or the dictates of their own conscience. There is a third possibility open before the would-be Christian minister and Jewish Rabbi of today in the United States, and that is the acceptance of the dire alternative of standing loyal to the supreme tests of history and the prophetic demands of love and brotherhood.

Such a stand was taken by John Haynes Holmes, pastor of the Church of the Messiah, New York, on April 1st, the Sunday before the assembling of Congress. Anticipating the "Declaration of War" that he knew would follow the next day he explained his position. He reaffirmed his conviction that war was always accursed and that this belated war between the United States and Germany was of all wars the most deplorable. He gave his people notice that so far as he was concerned his "church should not be turned into a drill hall or rifle range." He would not pray to God for "victory for our arms." He told them that no word of hatred should be spoken from his pulpit against any people, but that during the war it would be his gracious task to "still serve as a minister of reconciliation," to avoid hate and brutal passion and to strive to keep alive the spirit of good will. He said he would try to continue to serve the country by "serving the ideals of democracy, preparing the way for the establishment of peace which will at last follow, and to continue unweariedly in serving the dream of universal brotherhood."

This brave and most notable declaration of our New York brother has been put into pamphlet form and can be ordered from the Free Religious Association of America, 120 Boylston Street, Boston, for 10 cents. We commend it to our readers.

We will be glad to report from time to time, as information reaches us, how many ministers of re-

ligion, of all creeds or no creed, are able and willing to stand out and stand up to be counted with John Haynes Holmes.

Mr. Holmes is not so much alone as he seems to be. The story of the martyrs is an old one and the list is a long one. We make room for the historical analogy offered by Mr. Holmes in his sermon. He said:

To criticize adversely a war in which one's native land is about to engage, or has already entered, is unusual, but fortunately not unknown. On February 4, 1847, amid the fever of public enthusiasm following the outbreak of the Mexican War, Theodore Parker, addressing a great anti-war meeting in Faneuil Hall, Boston, said: "This war had a mean and infamous beginning, and is being waged for a mean and infamous purpose. . . . I know but one war so bad in modern times, and that was the war for the partition of Poland." Four months later, in a sermon preached in the Boston Music Hall, at a time when thousands of American soldiers had been killed in battle, and other thousands were still pouring out their life-blood on Mexican soil, Theodore Parker again said: "We are waging a most iniquitous war. . . . We must refuse to take any part in it . . . encourage others to do the same . . . and aid men, if need be, who suffer because they refuse."

The Mexican War of 1847 may have been very different from the German War of 1917, but the spirit of free utterance here manifested by our greatest Unitarian preacher, is the same in every age. It was in accordance with this spirit that I stated in this place on Sunday, February 4 last, the day following the dismissal of Ambassador Bernstorff, that "nothing can conceivably be imagined which can justify war between America and Germany"; and it is in accordance with this same spirit, that I now reaffirm this judgment. I have no desire to substantiate it, since the argument raises dubious questions and would inevitably involve regrettable antagonisms. On the other hand, however, you are entitled to know my processes of thought and the reasons for my conclusion. May I say, therefore, that the impending war at this moment seems to me to be wrong, since it has its origin in motives only less ignoble than those which drove us into conflict with Mexico just seventy years ago? If you tell me that this war is fought for the integrity of international law, I must ask you why it is directed only against Germany and not also against England, which is an equal although far less terrible violator of covenants between nations? If you say that it is fought on behalf of the rights of neutrals, I must ask you where, when and by which belligerent the rights of neutrals have been conserved in this war, and what guarantee you can offer that, after all our expenditure of blood and money for their defense, these rights will not be similarly violated all over again in the next war by any nation which is battling for its life? If you say that it is fought for the security of American property and lives, I must ask you how and to what extent it will be safer for our citizens to cross the seas after the declaration of war than it was before? If you say that it is fought in vindication of our national honor, I must ask you why no harm has come to the honor of other nations, such as Holland and Scandinavia, for example, which have suffered even more than we, but, for prudential reasons, refuse to take up arms? If you say that this is a war of defense against wanton and intolerable aggression, I must reply that every blow which we have endured has been primarily a blow directed not against ourselves but against England, and that it has yet to be proved that Germany has any intention or desire of attacking us. If you say that this war is a life-and-death struggle for the preservation of civilization against barbarism, I must ask you why we remained neutral when Belgium was raped, and were at last aroused to action not by the cries of the stricken abroad, but by our own losses in men and money? If you say that this war is a last resort in a situation which every other method, patiently tried, has failed to meet, I must answer that this is not true—that other ways and means of action, tried by experience and justified by success, have been laid before the administration and willfully rejected.

In its ultimate causes, this war is the natural product and expression of our unchristian civilization. Its armed men are grown from the dragon's teeth of secret diplomacy, imperialistic ambition, dynastic pride, greedy commercialism, economic exploitation at home and abroad. In the sowing of these teeth, America has had her part; and it is therefore only proper, perhaps, that she should have her part also in the reaping of the dreadful harvest. In its more immediate causes, this war is the direct result of unwarrantable, cruel, but none the less inevitable interferences with our commercial relations with one group of the belligerents. Our participation in the war, therefore, like the war itself, is political and economic, not ethical, in its character. Any honor, dignity, or beauty which there may be in our impending action, is to be found in the impulses, pure and undefiled, which are actuating many patriotic hearts today, and not at all in the real facts of the situation. The war itself is wrong. Its prosecution will be a crime. There is not a question raised, an issue involved, a cause at stake, which is worth the life of one blue-jacket on the sea or one khaki-coat in the trenches. I question the sincerity of no man who supports this war—I salute the devotion of every man who proposes to sustain it with his money or his blood. But I say to you that when, years hence, the whole of this story has been told, it will be found that we have been tragically deceived, and all our sacrifices been made in vain.

Statements of this kind, made on the eve of war, seem to many persons to be treasonable. The charge of "traitor" has already been flung against me, and will be flung again. To such a charge, I might be content to answer in the words of Patrick Henry, who, when similarly accused, cried out, "If this be treason, make the most of it." Wiser and kindlier was the reply of Theodore Parker, who, when denounced as a traitor because of his steadfast opposition to the Mexican War, said, "I think lightly of what is called treason against a government. That will be your duty today, or mine. . . . But treason against the people, against mankind, against God, is a great sin, not lightly to be spoken of." But I desire to go farther in this matter, and deny without evasion that anything that I have said, or may say, can be interpreted as traitorous or disloyal. In time of war as in time of peace, in the hour of sin as in the hour of glory, I shall love my country and serve her to the end. Nothing that she can do will end my affection or sever my allegiance. There are men who cast off their wives, if they be guilty of infidelity—but I would not do so with my wife. There are men who turn their daughters into the streets if they go wrong—but I would not do so with my daughter. There are men who refuse ever again to see sons, or friends, or comrades, if they are guilty of dishonesty or crime—but I would not act so in such a case. Nothing that any man or woman can do, least of all the ones to whom I am bound by ties of kindred or affection, shall remove them from my love, deny them my forgiveness or exile them from my devotion. I will denounce sin with inexorable rigor. I will condone no fault, excuse no offense, exact the uttermost farthing of just punishment. But the one I love shall always be to me as my own soul. The greater the offense, the deeper shall be my offering of pity. As they that watch for the morning, shall I watch with tearful eyes, prayerful lips, compassionate heart, for the coming of the day of glad redemption, and when at last it dawns, rejoice and be exceeding glad!

LONGING.

O bright wings, flashing round me in your flight
Within the hollow heaven's shining height,
A sparkling sapphire and a ruby's blaze,
The living light of these long Southern days;
Redbirds, that on the dark sprays cling and swing
As if pomegranate flowers themselves took wing;
Soft turtle-doxes, that murmur in the shade
The fig-tree on the summer sward has laid;
O mocking-birds, that on the topmost bough
Wake all the world with music,—gladly now
To all your song would I be deaf, and blind
To all your beauty, could I only mind
Among my orchard's cloud of apple blooms,
Deep in the heart of all their dewy glooms,
The robin's first soft flute-note when the light
Begins to stir in the dark nest of night!

—Harriet Prescott Spofford.

The Next Great Advance

One of the mightiest ideas to get clearly before one's mind is, that the interests of the world at large are of more consequence than those of any particular individual or nation thereof. We yet think it most creditable to divide humanity into Greeks and Barbarians, or Jews and Gentiles, or Orientals and Occidentals, or Civilized and Savage, or Protestants and Romanists, or Anglo-Saxon and all others, or Americans against the world; and we still feel ourselves constrained to narrow our conception of love and duty to the portion of the great brotherhood where we can best promote our own particular interests without much regard to what becomes of those that concern the great beyond. Our country, our state, our neighborhood, church or home, ourselves, still occupy the forefront of our thought and feeling, pretty much to the exclusion of any benefit that appertains to the broader welfare of others. This is very natural, and will continue to be the case far beyond the present generations because it is so natural and primitive. Only as the human mind and heart enlarges and advances to the broader conception of the interdependence of every portion of humanity with every other—interdependence with respect to safety, prosperity, happiness and real and abiding worth,—will it be possible for any such conventions between nations to be entered into as will assure the peace that looks to the betterment of all, and not the degradation of any, and consequently be permanent. We have got to get out of our blood the feeling that the savage or barbarian or heathen or Slav or Turk or Negro or anybody else, is essentially so different from ourselves in constitution and destiny, that he is legitimate prey for our exploitation or conquest simply because of our greedier hand and more skilful warfare. The predatory wolfishness in our natures, whether Anglo-Saxon or French or Teutonic or American, has got to be overcome before we can successfully deal with that which we see in the natures of others. So long as it is deemed right or expedient for any one group of people, no matter how "superior," to war upon and conquer any other group, no matter how "inferior" it may be thought to be, just so long can the foundations of permanent peace never be laid, and just so long will mighty selfishness endanger and destroy weakness an content, wherever found.

But it is a long road indeed and one with many turnings and obstructions that will have to be traveled even by the most civilized peoples, before the idea that the highest interests of any one nation can be permanently subserved by promoting the best possible interests of all the others. It will take a broader mind and a deeper heart than is now very common clearly to understand that every nation is also a part of the world, and to act accordingly. This sort of pan-patriotism will have to be grown up to through all manner of nationalisms, legitimate or illegitimate, and through all manner of individualisms, conceited or genuine; and the growing pains thereof, no man can estimate. This "free-trade" of thought and feeling as well as of material exchange, must have a long run before the hot avidness and reckless disregard that pervades humanity now shall be successfully overcome. Big and wise as we now think we are, we have yet to develop along these lines to an extent that truly seems impossible now. The prowling beast in us is still strong and active, and is bound to lie ever ready in wait to spring forth upon whatever can satisfy his appetite!

If we will read the lessons of history aright, they afford instruction that will help us to a much clearer comprehension of the needs of the world taken along with those of any particular nation, than probably anything else. Read the history of the Jews, and note how fierce nationalism, i. e., tribalism, over and over again undid what all its wonderful seers and true leaders had done for them. Read the history of Attica or of Sparta, or of Macedonia, and note how foolish rivalries and trickeries and wars brought them low, in spite of all that Amphictyonic council, Pan-Hellenic games, Delphic oracle or Periclesian wisdom, could influence in the broader direction. Read the history of Rome, and see how her civilizing influence, following always upon warlike conquest, could not make safe or permanently prosperous the Imperial City, even. Read the accounts of the destructive wars that devastated all the petty states of Italy until the times of Cavour and Garibaldi, and discover to what ignoble end they all really were fought. Read the horrible strifes between the different provinces of France for so many centuries; of the greater ones for a hundred years between France and England; or concerning the Napoleonic greed for glory, at the expense of no matter whom; or the intense but isolating "patriotism" of every little Duchy in Central Europe, until the iron hearts of Stein and Bismarck aggregated them into shape for the gigantic and still "patriotic" struggles that promise no good end, as yet! Read our own history and learn how provincial pride of narrow scope made it so difficult to achieve the larger emancipation, which New York needed as much as Massachusetts or South Carolina. Read how greed and vanity so narrowed the "patriotism" of slaveholders that it took years of war and many more years of terrible reconstruction to save the country from a sub-division that would have been fatal. Read the story of all the tariffs and isolations and superstitions and vainglorious egotisms that have divided nation from nation, race from race, leader from leader, policy from policy, and note carefully how it has all led up to the wholesale murder that is now going on, again considered necessary that certain nations may live, instead of the whole world being made truly prosperous and of better character. Surely there is little or no good that has ever actually come from arrant nationalism that can compensate for the horrors that have been invoked to preserve it. Not a country has ever existed that has proven to be of especial worth on this account alone. No war has ever resulted in a nationalism that has proven satisfactory and permanent. Even the majority of the military results of our own Civil War are equivocal to say the least or to exalt them as we may. Nor do we discover results of any war whatsoever that may be considered advantageous, that might not have been attained by methods of slower but surer and more creditable endeavor, had mind and heart been exercised, instead of lust and might. Every nation as yet has been built on a formation of skulls, not brains. Is it not time to pray that the whole system of ghoul-like nationalities shall give way to considerations that are best adapted to the whole world? Yes, it is always time for this to be, surely; but the longed for result cannot be, nevertheless, without teaching and

persuading and right aims shall have had their long day and their potent way—until the human mind and heart shall have been long enough responsive to the achievements of the exact sciences, to be ready for the enactment and the execution of such an advanced notion and scheme. Heretofore nationalism has been built upon superstitions as to divine and allied rights of certain persons or peoples; hereafter the aim should be, first to find out what is best for the whole of humanity, and then to build each national group in fullest confidence that what is best for the whole world will prove best for each portion of it. The narrower conception that has led to predatory individualism, will have to give way to the broader conception, the right one, in fact, that includes every people under the sun as our countrymen and objects of our duty and privilege instead of our might. Until this comes to pass, no patchwork scheme of "universal peace," no system of international law, no crying out for universal brotherhood, will prevail for long or very widely. What is needed to convince humanity that all its interests are integral and reciprocal, is a thoroughly scientific study and mastery of the real tendencies that have prevailed in the past, and of the real needs as to education and religion and material prosperity and government that the world shall need in the future. Experiment without preparatory knowledge is always dangerous, fitful and inconclusive, in statecraft, as elsewhere. It is indeed a far-reaching faith, that there can be a science of human nature and its real needs as to its continued existence, development and best happiness; but this science can only come to be by subjecting human affairs to the same intelligent scrutiny and unswerving processes of reasoning that have resulted in such brilliant successes in all the other sciences. To the development of such a beneficent science of humanity should be given the very best minds and the most devoted hearts that we possess, and should be persevered in until something vastly better than the present unstable and dangerous national conceits and greeds shall be made to prevail both in the common mind of humanity, and in that of its rulers and leaders. It is time that the present notions of provincial nationalism should go; yet the time must reach far into the future before these can be superseded by those of the humanitarianism that is right, and consequently the true basis of all convention and all government. This is indeed a long look toward "the far-off divine event" that is worthy of our prayers and our expectations; and while it takes more than the usual equipment of faith even to entertain such a vision permanently, this does not and should not lessen our privilege or responsibility to hasten it on with all the energy and enthusiasm that our own day is capable of. Practical idealism has always led the way and must always lead the way to practical realization of that which is universally good.

SMITH BAKER, M. D.

Be useful where thou livest, that they may
Both want and wish thy pleasing presence still.
Kindness, good parts, great places are the way
To compass this. Find out men's wants and will,
And meet them there. All worldly joys go less
To the one joy of doing kindnesses.

—*George Herbert.*

Anti-Militarism in England

Idealists in the Great Struggle

The activities of the English Anti-Militarists sketched in the article in UNITY of December 7th may be supplemented by further particulars which have reached this country in spite of the military censorship enforced by the British government. There are now over 3,500 anti-militarists in prison or working under control of the prison authorities and the infamous cruelties and indignities heaped upon them with official sanction have in no way decreased.

The names of the following prominent men thrust into jail show a deep feeling amongst the intellectual classes against the continued slaughter. Amongst the Socialists there are Clifford Allen of Cambridge University; Fenner Brockway, editor of the *Labor Leader;* G. D. Cole, author of the "World of Labor," and others. Catholics are represented by Francis Meynell, son of Alice Meynell, the poetess and godson of Francis Thompson, the poet; Stanley Morrison, the publisher, and Allen MacDougall, author of "Pange Lingua." Social workers by the Hon. Stephen Hobhouse, son of an ex-cabinet minister; Percy Redfern, editor of the *Wheatsheaf,* the co-operative organ, F. R. Hoare, of Toynbee Hall, the great London social settlement, Professor Maurice Rowntree, of the Swarthmore settlement, Mark Hayler and Glen Hayler, both active social workers, and a host of others. Other prominent men in prison are Gilbert Cannan, the novelist; Clive Bell, the poet; Gilbert Thomas, the poet; Edward Wyon, the sculptor whose "Pax Dolorosa" in last year's Royal Academy was such a wonderful masterpiece, and still others.

Peace propaganda has been rigidly suppressed and the mass of the people are helpless under the military authority inexorably exercised to the end of "Winning the War." Despite the prevailing war spirit the anti-militarists and their comrades keep well together and the future will assuredly bear evidence of their solidarity and strength. Christmas was made notable in London by a large children's party organized by Miss Louie Hayler, sister of Mark and Glen Hayler, anti-militarists, and attended by the mothers, wives and children of those now in prison. At midnight on December 31st, the new year was ushered in by a gathering of anti-militarists in London who proclaimed the ultimate triumph of their cause and their steady determination to meet the tragedy of the international violation of the law of love in the spirit of the Prince of Peace. Mark Hayler fresh from his imprisonment in Wandsworth Jail addressed the gathering and messages were read from comrades in Wandsworth, Chelmsford, Wormwood Scrubbs and Warwick prisons together with others from leaders of the movement as the Rev. Richard Roberts (just arrived in the United States), Dr. Walter Walsh, Mr. George Lansbury, and Mrs. Despard (sister of General French).

Mark Hayler, who has come into prominence by reason of his anti-militarist activity and by his poems, is now engaged on a record of this work which should be a valuable chapter in the history of the war whenever it can be published. His poems of peace deserve to rank with those of Alan Seeger and Rupert Brooke, who have fallen singing on the shell-swept fields of Champaign and Gallipoli. Few have been published in

America, but their literary excellence assures them an appreciation at the hands of our public which is giving so much attention just now to modern verse. There is something distinctly eloquent in the feeling of Mark Hayler's verse written in the stress of such historic days,—days of death, famine and tragedy such as the world has neved known before. There is a delicacy in their finish and a vitality in their expression making very real the beauty of nature and the sacredness of humanity. The following lines written in prison reveal the soul of the idealist and are entitled, "My Dreams":

Thou mayst take from me all I have,
E'en to the sunlight's beams;
But take not from me that I love—
Leave to me all my dreams.

Shut me from all the haunts of men,
Places that men esteem,
Only one corner leave for me,
One spot to find a dream!

Another poem, "Within the Heart of You," is essentially modern in its style and seems to recall John Masefield's lyre. Perhaps the wonderful Celtic tales of William Sharp gave the inspiration as Hayler has acknowledged him as his literary godfather.

Do you hear the stars calling to one another?
In the hushed dawn
Do the Golden Doors
Open for a brief while—always too brief;
And down from where
The sunlight always pours
O' does it bring to you—but grief, but grief,
When the stars call to one another?

There's a mote in the sunbeams—can you see it there?
See it where the beams
Are brightest, clearest;
Where the glory is the fullest; where you
Feel the warmth
Of visions coming nearest
To the heart of you—the heart of only you,
Where a mote lies in the sunbeams?

There's a faint shade on the vision—do you see it?
Like a white face
In the white sand lying;
Like a dead star's radiance losing brightness;
The smoke—like passing
Of a fire dying;
See yon shade, O soul! amid the lightness,
Where a faint shade glooms the vision.

In the heart of you a moon exceeding peaceful
Lights up the avenues of Soul and Mind;
Bringing her Peace—the first Peace of the World,
And telling you where such Peace you may find,
Behind the grief, the mote, the shade, impearled
Within the heart of you—a Moon!

The touch of the artist is seen in the lines, "A Secret Still," and the eternal questions which poets have asked and are always asking seek answers even though all the world may fail to hear them.

O! Beauty, that no hands can ever touch,
But only heart desire;
O! Quest, for which we suffer all so much,
The pure white fire!

O! Mighty Music, singing through the stars,
Some hear yet dimly know;
O! Broken Radiance, shadowing the bars
That shut in so!

Mark Hayler after some months of freedom, having been released unconditionally by the British government, has now been arrested for the third time. His offence is merely that of refusing to engage in the war and accept any kind of military service. He faces now a second court martial with probably incarceration in the Dartmoor Convict prison as a result. This jail which was built for the accommodation of the American and French prisoners of war more than one hundred years ago is now to be occupied by the conscientious objectors to military service. The advocates of a "Peace by Negotiation" rather than the present barbarous methods of violence are far form being silenced, however, and will continue to plead for bleeding humanity no matter what the outcome. The future of Europe lies wholly in the hands of the much reviled pacifists and the strength of democracy in the coming days rests more with the anti-militarists languishing in her jails than with her self-sacrificing soldiers on the battlefields.

G. B. Smeathley.

The Voice from the Pew

Who that sat in the pews at the dedication of the Lamson Memorial Organ will ever forget the beauty, simplicity, and pathos of that service? And while there was a large "family gathering," still there were some absent who, we are sure, were absent only through some untoward circumstance, and to those our sympathy goes out.

Mr. Jones in scholarly and poetic fashion traced the origin and growth of the organ; helped us to know somewhat of the mechanical wonder of it as well as its spiritual significance, and truly made us feel that THE ORGAN—man's masterpiece of invention—*does* visualize that intangible element in which we are environed, which so far we can only call aspiration, love, faith.

It was a tense, dramatic moment when our pastor slowly traversed the space from desk to organ keyboard and with loving, reverent touch spoke the name of the generous donors, and briefly referred to their many years of faithful and unstinted support of the work of All Souls Church. And when Miss Jennie Johnson sang in closing, "The Lost Chord," it was almost too much for some of us. We longed for the touch of the vanished hands and the sound of the voices that now are still; for the presence of the living absentees, who were losing "showers of blessing," and whose very presence would have so enhanced our own joy in the service and our pastor's never-failing courage—and the tears *would* fall. Nevertheless, with its touch of sadness and solemnity, it was also a joyfully uplifting service, and the voice feels that it expresses the gratitude of the audience with its own for the gift of the organ, its tonal interpretation by Miss Harriet Kassner of Milwaukee, and the illuminating and suggestive sermon of our pastor.

Viva Voce.

And so they buried Lincoln? Strange and vain!
Has any creature thought of Lincoln hid
In any vault, 'neath any coffin-lid,
In all the years since that wild Spring of pain?
'Tis false—he never in the grave hath lain.
You could not bury him altho' you slid
Upon his clay the Cheops pyramid
Or heaped it with the Rocky Mountain chain.

—*James J. Mackay.*

The Worth of Life

By **Rev. Arthur Weatherly of Lincoln, Neb.**

The great tragedy which overwhelms the world forces upon our attention the ultimate problems of life. When I was a boy I used to play the game called Authors during the long winter evenings. On the cards which bore Longfellow's picture was the title "In War Times." It filled my boyish imagination with wonder and awe. I thought of the strange thrills that must have come to people in that momentous time—of how the sadness and the sorrow must have overwhelmed them. And the present time brings back to my mind vividly the imaginings of my boyhood days, for I am profoundly impressed, as we all are, by the great catastrophe which is overwhelming the world; and it, with its train of sorrow and sadness and passion, compels, not only in the silent watches but also during the busy hours of the day, the turning of the thoughts of men to the deeper and more fundamental problems of life. We are compelled to ask questions in regard to its meaning and its value. The question "What is the worth of life?" is thrust upon us again and again.

Life comes to us as a free gift. We did not ask for it; we know not whence it comes. To us it is the mystery of mysteries; yet we possess it and do not want to give it up. So strong is this desire to hold that which we have that it seems at times as though it is the chief desire of the race. This desire has been generalized in the aphorism, "Self-preservation is the first law of life." Like most generalizations, this is not true, as only the slightest observation of the facts of life will bring us to realize.

Primitive peoples are apparently willing to give up life at the slightest provocation. Sudden outbursts of anger cause men to forget all of their desire to live in their anxety to punish their enemies. These primitive people, without a thought, followed their leaders into battle where there was apparently no chance for the preservation of their lives. This primitive disregard of life, or at least a feeling that something else is more important than the preservation of life, is seen in the fact of dueling. In defence of so-called honor men were perfectly willing to die. This same disregard of life is seen in the willingness of men to enter into dangerous trades and occupations. It is true that economic pressure often compels people to enter not only dangerous trades, but those in which the danger of death from occupational disease is very high. But in my boyhood home there were many who sought employment upon the railroads, not because of any economic pressure, but just because it was dangerous, and they disdained in their daily work to take any precaution whatever to preserve their lives. At our state fairs people are willing to do the most daring and venturesome feats which involve a constant disregard of life for the money they receive and the notoriety they attain. This denial of the truth of the generalization that self-preservation is the first law of nature is seen also in the work of explorers. Men have joined expeditions to the North Pole and the South Pole when they knew the danger was great, but the lure of undiscovered countries led them on. So others have ventured the dizzy heights of unscaled mountain peaks, forgetting life in the joy of being where no other man has ever been.

We enter upon a higher phase of this disregard of life in the work of the scientists. In order to discover the origin of yellow fever the young doctor did not hesitate to expose himself to every possible form of contagion. His interest in the securing of accurate knowledge made him willing to die. That to him meant more than life. The young graduate of Johns Hopkins University who died in invesitgating the bubonic plague in California a few years ago, was willing to give his life for mankind. Self-preservation as the first law of nature did not mean anything to him.

This is not the exceptional or unsual attitude toward life: it is the attitude of the average man or woman. The very fact that a mother is willing to go down into the valley of the shadow of death in order to bring life into the world is evidence that the preservation of the self is not the chief thing in life. We all know there is not a mother but who is perfectly willing, if the need arises, to die for her child; no husband would hesitate to die for his wife if need be. We have gone so far from the idea that self-preservation is the first law of life that we absolutely hold in contempt people who in certain circumstances do not die. I met a man once who was on the Titanic when she went down. I have no doubt but that he had a legitimate right to be saved, but the fact that he did not die has made it incumbent upon him to explain to every man he meets why he was saved. So long as there is a human soul in the world who knows that he was saved there is the irresistible desire on his part to explain how it happened. He wants to purge himself from any possible contempt. The managing director of the Cunard line who was aboard the Titanic saved his life—that is, he continues to exist, but in any true sense in the minds of all men he has ceased to live.

At the same time we must have a very sympathetic and kindly feeling toward all those persons who fail in the moment of a great crisis. We all know what we ought to do; we are not always sure what we would do. A young soldier of the English army in France, in his first battle, gave evidence of fear and cowardice. He was tried by a court martial and sentenced to death. He begged for an opportunity to show to the world that he was not a coward, and since that time he has exposed himself to the greatest of dangers on many battlefields. He was not a coward; he simply became panic-stricken. His real underlying nature had not had an opportunity to show itself.

The world has come to recognize that it is contemptible for a man to live when he ought to die. We are now at a point where we can come to at least one conclusion. As the significance of life increases there is an unwillingness on the part of men under certain conditions to die. At the same time there is a willingness under certain other conditions to give up life. Life is then seen not to be measured in terms of itself, for that is mere existence, but in terms of its content. Existence for man has in itself no significance other than it has for the animal. Life is something more than existing and something more than dying. The early Christians who thought that martyrdom ensured heavenly bliss sought death. They flocked to the cities in order that they might obtain the glory of the crown of martyrdom; but their death meant nothing to mankind. We think of them as insane. There was no significance in their dying merely to

save themselves. Willingness to die and seeking death are two entirely different things. As I have said, a mother is always willing to die for her child, but that is not her business. Her duty is to live—to live for her child. Her dying for the child has no significance unless it expresses the content of her life.

So we come to the second conclusion—that it is the business of life to continue, but to continue under certain conditions. It is true to itself only as it keeps these conditions. This is the testimony of the great prophets and the saints of the race. These men have set forth certain conditions under which they could live, and in these conditions they found their power and their influence.

This qualification of the business of life to continue is testified to by all sorts and conditions of men. It is seen in their adoration of the men and women who have refused to violate the conditions under which they were willing to live. We honor Socrates and Jesus; we place in our category of heroes St. Francis and Dante because they bore testimony to the fact that

> "'Tis man's perdition to be safe
> When for the truth he ought to die."

The first condition under which life is to be maintained is the recognition of its integrity. A denial of the integrity of life means disorder, disruption and leads to chaos. It is because of this that men have been willing, rather than to violate the integrity of their lives, to give up life itself. Every public meeting of the Athenian assembly was opened with a curse on any one who should not speak what he really thought.

The ancient Egyptian believed that when he passed from this world he entered into the judgment hall of Osiris. There he was judged for the deeds done in the flesh, and before he could enter into heaven he had to make solemn oath that "I have never defiled my conscience from fear or favor to my superiors."

Unless this integrity of life is maintained, life itself loses its significance. There is no basis for a social order or for human progress other than the individual life.

When the individual breaks down society is weakened. It is the unity of the self secured through the maintenance of its own integrity, that preserves the unity of the social order. The denial of the unity of the self brings chaos in the life of the individual and to society.

It is only as we maintain at any cost the integrity of our own souls that we enter into the larger unities of life. The worth of life is measured in large part by the unities that it creates. To think one thing and say or do another is the violation of every law of life. It is the disintegration of life. It is a refusal to be a part of the divine order. Life only unites with and becomes a part of the Creative Process as it maintains inviolate the unity that is essential to its own realization.

The second condition for the maintenance of life is the recognition of the significance of self-respect. By self-respect I mean that reverence for life that tends to keep out of it all that is petty and mean. This was shown by a college mate of mine of whom it was said he would not do a mean thing because he had so much respect for himself.

Life which does not contain within itself an appreciation of its own meaning and its significance, which measures itself in terms that are ignoble and vain fails in securing its own unity and misses the larger unities. It is self-respect that causes the individual to prefer to keep his own soul clean rather than win the plaudits of the multitude; to keep his own soul pure rather than receive all the honors that men can bestow. Life maintained on this condition recognizes its own inherent worth.

The third condition on which life may be maintained and its worth realized is that of loyalty. We know the meaning of loyalty in the family. Loyalty to friends broadens and deepens life and brings to it rich treasures of experience. There is a certain loyalty due to our city, to our country and to humanity. With every extension of our loyalties life gains in meaning and power. They bring us into contact with others and there we find ourselves and the worth of life is revealed to us. In the denial of them life robs itself and belittles itself.

All of these loyalties are at bottom an expression of our devotion to those projections of our own inner selves which we call ideals. In the presence of these life is purified of its dross and discovers its own power. The violation of our ideals is volation of life itself. Without them life drops to the plane of mere existence.

But the worth of life is made manifest not in the truth of our ideals but in our relation to them. That which seems to us to be true today may seem to us false a year from now. That which was true for our fathers is not true for us. That for which men were once willing to die seems to us to be of slight significance. The thing which is of importance to our souls is our devotion to the truth as we see it. When we fail in this our whole life disintegrates and becomes feeble and meaningless.

Through this loyalty to the ideals of life its integrity is maintained and self-respect preserved. If we fail here we lose not merely certain things out of life but life itself. All sense of its worth goes and its meaning vanishes. It has no significance for itself or for society.

Life is preserved by realization of the conditions on which it may be maintained. It then carries with it the evidence of its own worth. It is the devotion of life to these elements that gives men confidence, trust and assurance in one another. This is the foundation of our belief in God and our hope of human progress.

The Cost of War

(From a recent address of Prof. R. A. Millikan to the American Physical Society, of which he is president, referring to the physicist Moseley.)

In a research which is destined to rank as one of the dozen most brilliant in conception, skilful in execution, and illuminating in results in the history of science, a young man but twenty-six years old threw open the windows through which we can now glimpse the subatomic world with a definiteness and certainty never even dreamed of before. Had the European war had no other result than the snuffing out of this young life, that alone would make it one of the most hideous and most irreparable crimes in history.

THE SUNDAY SCHOOL

The Flowering of Christianity into Universal Religion

A Biographical Study from Erasmus to Luther

Being the Seventh Year's Work in the Seven Years' Course of Study in the History and Practice of Religion, as Given by Jenkin Lloyd Jones to His Classes at the Abraham Lincoln Centre

XI.

John Wesley 1703-1791

"The best of all is, God is with us."
—From Memorial in Westminster Abbey.

"There was a man sent from God whose name was John," was the text chosen for the funeral sermon of John Wesley.

The foolish and arbitrary separation of secular and sacred history has obscured the immeasurable service rendered the world by this great Englishman. The "Father of Methodism" was very much more than a Methodist; he was more than a great preacher, though he was all that. Not only was he a great power in the religious life of his time, but he was a great ethical power in the life of England and it has been said that he took the lightning out of the English cloud that might have culminated in a storm like the French Revolution.

Many writers have born testimony to the importance of Wesley's place in history. Greene speaks of him as,

The Greatest figure that has appeared in the religious world since the days of the Reformation.

Augustine Birrell, not a Methodist, says:

No other man did such a life's work for England.

Dean Stanley, at the unveiling of the Wesley Tablet in Westminster Abbey in 1876, said:

He took his stand upon his father's tomb, on the venerable and ancestral traditions of the country and the church. That was the stand from which he addressed the world; it was not from the points of disagreement, but from the points of agreement with them in the Christian religion that he produced those great effects which have never since died out in English Christendom.

Lord Macaulay writes:

He was a man whose eloquence and logical acuteness might have rendered him eminent in literature; whose genius for government was not inferior to that of Richelieu; and who devoted all his powers, in defiance of obloquy and derision, to what he considered the highest good of his species.

John Wesley's ancestry was clerical. His grandfather was obliged to leave the pulpit in the Church of England for conscience sake and went into business. His father, Samuel, swung back, reacted, and spent a long, prosaic, and uneventful pastorate at Epworth. He does not figure much in the biographies, perhaps because overshadowed by Susannah his wife, who deserves a lesson by herself. Susannah Wesley was the first woman preacher, and the first woman to insist that she was a woman before she was a wife. The mother of nineteen children, she was in the habit of gathering her flock together, reading and interpreting to them the Bible. Her husband was scandalized and begged her to desist as it "looked particular." This she admitted, but said she would continue unless against his direct command. She did continue with the result that not only her servants but neighbors came in until her audience numbered two hundred. Not believing that King William was the rightful wearer of the crown, the real head being in Holland, she refused to say, "Amen" to her husband's prayer for the king. His sense of loyalty and patriotism was very much offended and he refused to live with a woman who would not pray for the king.

Charles Wesley, "the sweet singer of Israel," was also a factor in the story of Methodism and deserves a study by himself. The hymns of Charles have probably carried farther than the sermons of John and are a contribution to all spiritual life.

John was six years old when the Epworth Rectory was burned down and he was taken from a window only a few minutes before the roof fell in, the incident being, to good Methodists, a manifestation of divine Providence, and was to John himself a proof of God's personal supervision of his life.

Among his early recollections was the haunting of the Epworth home by a ghost which troubled the family through several months. Priestley, the Unitarian minister and a psychic student, pronounced it "the most authentic case of mysterious manifestation of unseen power in history," and the incident has always been of interest to psychical research people. The Wesleys themselves attributed the disturbances to a supernatural cause.

When seventeen years old John went to Christ College, Oxford, after attending the Charter House School in London. He was ordained as a deacon in the Episcopal Church at twenty and was later elected Fellow of his college.

While at Oxford John, Charles and George Whitfield with three or four other students, purely for intellectual encouragement and to preserve their own dignity and sincerity of purpose, organized a little club, a circle, for the study of the Greek New Testament, which club has become historic. To further their work they visited the jail, thereby becoming the butt of much ridicule out of which sprang the name Methodist as applied to young men who in a dissipated and happy-go-lucky community regulated their lives by some kind of method. These men never committed themselves outside of the Church of England, but were distressed over the low tone of its morality and the ignorance of the church which ignorance was at that time phenomenal.

Unconsciously these men worked into a lay ministry. Charles first started to preach and was such a success that crowds followed him and he called upon John to help. On one occasion a small chapel being full, the crowds gathered in the church yard and without premeditation or intention John addressed the larger crowd from the steps of the church. This greatly shocked not only Whitfield but all England.

Then began the most remarkable career in preaching to be found in history; fifty years during which Wesley delivered all the way from three to ten sermons a day. He rode on horseback and the word preceding him, he would find little gatherings, would preach ten or fifteen minutes and off he would go. With his intellectual, cultured message he reached the poor and rich; titled women followed him in carriages, so that he really struck a cross section of English life. No hysteria attended his simple, direct appeal to the ethical nature, but he delivered it in such a way that few

could withstand it and when he died he had changed the spiritual temperature of England.

Without discounting the magnificent personality of John Wesley, the root of Methodism and the secret of his triumph was his organizing power. In Bristol, the working men who had felt crowded out of the established church, desired to build a meeting house of their own. A carpenter suggested a plan. He asked for the names of ten of the poorest people in the town and undertook to see that they pay a penny a week or more. That suggestion, made as an economic device, was the foundation of the Class Leader of the Methodist Church. The first of ten soon became the adviser of ten and unwittingly the class leader became a mighty power in Methodism. These leaders themselves must be tutored, which necessitated the itinerant preacher, the Circuit Rider. Wesley was wise enough to see that the full function of the minister implied culture and a Presiding Elder was appointed to administer the sacrament and train the leaders, in the main uneducated men. Here we have the three steps from which grew the Wesley movement; the Class Leader, the Circuit Rider and the Presiding Elder. This last significant title was secularized only a few years ago into "Superintendent."

The love side of Wesley's story is a pathetic one. He had several love affairs, one possible match opposed by Charles because the lady "was beneath the family." He finally fell into the hands of a widow, who made his life miserable but died sufficiently early to give him fifteen years of peace.

When John was thirty-three years old he and Charles sailed to America as missionaries to the Indians and landed in Georgia, but this attempt proved most distressing, uninteresting and outwardly unprofitable. They found the Indians beyond their reach. On their journey to the new world the Wesleys met some Moravians, a sect which started from the movement of John Hus. They were a sort of Holland Quaker who taught of the inner life and a certain kind of mystic union with things divine. They greatly impressed John Wesley who was a liberal and was obliged to part company with Whitfield, who never got beyond Calvin's five points. He also came under the influence of Arminism which modified Calvinism in emphasizing the doctrine of love. Wesley thought a man could do a little towards his own salvation; Whitfield, that a man could do nothing.

Wesley came into English life when religion was at a low ebb of intelligence and still lower ebb of morals. Bishop Burnet, the companion of the Prince of Orange, wrote of clerical candidates:

> Our ember weeks are the burden and grief of my life. The much greater part of those who come to be ordained are ignorant to a degree not to be apprehended by those who are not obliged to know it.

The Bishop of Lichfield writes regarding Sunday observance:

> The Lord's Day is now the Devil's market day. More lewdness, more drunkenness, more quarrels and murders, more sin is contrived and committed on this day than on all the other days of the week together. Strong liquors are become the epidemic of this great city. More of the common people die of consumption, fevers, dropsies, cholics, palsies, and apoplexies, contracted by the immoderate use of brandies and distilled waters, than of all distempers besides arising from other causes.

George Eliot has said that that religion cannot save sinners that does not satisfy saints, and Cardinal Newman left the church because it was incapable of producing saints. Manifestly the church did produce a saint in John Wesley, but he had to leave the church in order to find a constituency.

The literature on John Wesley is plentiful. A few of the available books:

The briefest handbook is "John Wesley," by Frank Banfield in the Westminster Biographies.

The most valuable work, "The Heart of John Wesley's Journal," carefully edited and published by Revell. A perfect storehouse of romance, politics, economics and good hard sense.

"The Three Religious Leaders of Oxford, Wycliffe, Wesley, Newman," by S. Parke Cadman.

The standard life from the Methodist standpoint is the classic biography, Southey's "Life of Wesley."

"The Life of John Wesley," John Telford.

"Heavenly Heretics," by Lyman P. Powell.

"Wesley and Woolman," by Joseph Fort Newton.

QUESTIONS.

(1) What are some of the estimates of statesmen and historians of Wesley?
(2) Who are some of Wesley's contemporaries?
(3) What was the origin of the word Methodist?
(4) When and where did Wesley visit America?

A New View of Christianity

A new point of view from which to study Christ and Christianity would seem to be an impossibility, and in large degree this is true. What has been accomplished by Dr. G. Stanley Hall, in his two large volumes of 750 pages on "Jesus, the Christ, in the Light of Psychology,"* is to direct attention to some phases of religion which have received too little recognition. To a very large extent he turns aside from the historical to emphasize the psychological conception of Christianity. Whether Jesus was an actual historic person, whether Christianity arose in a certain place or under definite social conditions, he regards as only of minor importance. Christ is not a problem of history, but of the folk-soul; not a person to be defended by exegetical methods, but an inner experience of him who seeks the truest in religion.

It cannot be assumed that this method of approach to the problems involved in the nature of Christ and the origin of Christianity is entirely new, for Dr. Hall has made use of the work of many of his predecessors, and of points of view which have been growing ever since the theory of evolution was propounded, and modern psychology began its development. The value of his work is in its comprehensiveness, in the breadth and range of his studies, in the use he makes of every phase of recent and genetic interpretations of the nature of man, and in the demand he asserts for a present-day and thoroughly modern acceptance of all which pertains to religion. At times extremely orthodox, using phrases that cannot be accepted by radical thinkers, claiming a degree of belief in the old Christian formulas which rational minds are inclined to reject with perhaps too emphatic a dissent, he criticizes the Christianity of the present, and even that of the early ages, with a vigor and a measure of rejection of old ideas, which is at once illuminating and constructive.

*Jesus, the Christ, in the Light of Psychology. By G. Stanley Hall, professor of psychology and president of Clark University, New York, Doubleday, Page & Company, 1917. Price, $7.50.

It is not to be assumed that Dr. Hall's point of view is subjective, mystical, occult, for it is in large degree objective, rational and modern. He uses the word "genetic," and none can more truly explain his method. The mind or the soul, if you prefer that word, as he does, is, in his conception, a product of evolution. The soul is not an isolated entity, a something individual, with no hereditary or eugenic connections with the race. The individual is a product of all the past experiences of the race, but more especially those which are of a group or social origin. The great creative force operating in the production of ideas, religions, literatures and mythologies, is the group-mind, the soul which expresses itself in instinctive, subconscious and group activities, emotions and ideals. In his emphasis on this phase of psychology Dr. Hall follows Emile Durkheim and the French school of sociologists; and also Sigmund Freud, the Viennese physician, and his followers in their adoption of the methods of psychoanalysis.

In these volumes is brought out freshly and vigorously the conclusion that Christianity did not begin as something entirely new. We are made to see that some of its most fundamental teachings reach back to the very beginnings of religion, and that if many of the religions of the ancient world had not preceded it, there would have been no opportunity for it to have come into existence. In his concluding chapter Dr. Hall emphasizes the dominating influence of the older myths of resurrection in determining the Christian view of the arising of Christ after his death. These go back to the primitive conceptions of the death produced by winter and the awakening which comes upon nature by the reviving processes of spring. Out of this simple personification of the processes of nature grew the remarkable myths of Adonis, Tammuz, Attis, Osiris, and many others. Had these myths not existed and been widely accepted in the ancient world, there would have been no resurrection of Christ; and Christianity has never by any means freed itself from the nature-symbolism in this respect.

As the result of his studies into the manner in which the belief in the resurrection is now held by devout Christians, Dr. Hall has found a great variety of opinions, an inability to arrive at any one definite view, as well as a large degree of skepticism. He regards this belief as more or less incredible, says it can be accepted only on faith, and that its historic basis is no longer acceptable. The old nature-symbolism, transformed in the course of the ages of human development, has given us a conception of man as transcending death and material conditions; and out of this new faith the resurrection has been produced. In its large genetic sense this faith is now justified, and is that which Dr. Hall presents.

This conclusion is reached because the psychologist of today finds in the mind or soul vestiges of all the faiths of the past, which crop up from time to time, show old savageries and barbarisms, and dominate the mind with their demand for the mysterious, occult, and incredible. "Man's conscious life today," we read, "is a very recent product, and to be understood must be seen in its indefinite perspective which stretches back to the remotest past. Heredity conserves in our souls as well as in our bodies innumerable vestiges of all our phyletic pedigree, many of which the infant recapitulates in its psychophysic growth. Thus our conscious apperception and rational activities represent the topmost twigs of a vast but buried tree."

It is not surprising, therefore, that the almost innumerable stories of the visitation of the other world by apparently dead men or women, when believed in connection with the great nature-myths of a resurrected world after the passage of winter, should culminate in the Christian creed of the rising of Christ from the tomb. Here is something greater, more significant, closer packed with meaning, than any supposed historic account of the resurrection of Christ. It is not a little scene enacted in Palestine in a credulous age, with no sufficient historic setting; but something as big and gracious and immortal as nature and the onward advance of humanity.

With the same methods, and in the same spirit, Dr. Hall deals with the miracles connected with the origin of Christianity, whether ascribed to Jesus or his followers, whether described in the New Testament, the Apocrapha or the early books of the church. All alike are to be regarded, not as historic events, but as expressions of man's psychological manifestation of himself, especially as a group-soul. We are today compelled "to see and realize that the religion of Jesus is losing its hold upon the cultured world precisely because of the deeds imputed to him that made his early followers accept him. This crass literal interpretation is today the chief handicap that prevents the acceptance of his teaching or the admiration of his life. Our modern mind cannot worship without subtle psychological, even if unconscious, reservations, not to say stultifications, a being whose claim rests upon multiplying loaves of bread, changing water to wine, walking on the water, raising the dead to life, healing instantly a group of lepers at a distance by a word, etc., for such things belong to the shadow-land of fiction, and not to that of historic fact. The future of Christianity demands the emphatic and authoritative repudiation of such encumbering infantilism, necessary and inevitable as this was at the beginning of our era. Nothing would sweep away so many modern repugnances to Christianity as this complete katharsis of theurgy. None sin so grievously against the true spirit of the person and doctrine of Jesus as those who champion the effete orthodoxy that thus materializes the spiritual."

Other passages, too many pages in extent, might be quoted, which are of similar import. At the same time, few interpreters and defenders of Jesus and his teachings have written of him and them with a larger appreciation or more enthusiasm. In fact, I am inclined to think that Dr. Hall is somewhat excessive in this direction. He makes Jesus the central figure of all history, the one personality in the light of whose being all past events are to be defined and accepted. This is hardly the position of comparative religion as a science, which, by the way, Dr. Hall ignores with singular reticence as to its facts and its methods. If he does not slight it, he does not give it full credit for what it has accomplished.

One interest and value of these volumes may be found in their wide survey through the vast literature which has developed around the life of Jesus and the origin of Christianity. The exegetical works, the attempts to give a reasoned interpretation of Jesus, the

poems and novels, the dramatic works, and to some degree the artistic works, all pass in review. I have found the reading of the negative works of Drews, Smith, Robertson, Jensen, and others, much more comprehensible in these pages than in their own rather tedious productions. In this survey is a thorough study of the works of Nietzsche and the theories of a superman. The two chapters given to the literature cover more than two hundred pages.

It ought to be understood that Dr. Hall in this work is not re-stating the old metaphysical notions in regard to religion, for which he apparently has no use whatever. He will not be understood until they are quite fully dismissed from the mind. In their place must be substituted to the largest degree an evolutionary or genetic or eugenic interpretation of man's nature. Man is a part of nature, the life of the animals is still in him, the reverberations of the life of the primitive and prehistoric man are in his soul even now. He must be seen as a being of instinct, emotion, subconscious growth, group and tribal experiences, national struggles and aspirations, all surging through his being at the present moment. This is why he is so superstitious, credulous, and mystical, is so fond of the mysterious and occult, and so very reluctant to think rationally and to cast off the old infantile and savage beliefs. This is what the new psychology means as applied to religion, that the old is not necessarily false because it is of the long ago, nor the new to be turned aside from because it is bold and daring to the extreme.

Dr. Hall assumes that there was a historic Jesus, but that he is not described in the Gospels with any but the remotest degree of accuracy. The real Christ was "a personification of the mystic, syncretic trends that partly conserved and partly supplemented each other." This larger personality "was made by the folk-soul, slowly giving concrete form to wishes, ideals, feelings; working, perhaps, according to logical principles, but slowly and unconsciously." The Christ, therefore, in being a product of the folk-soul, was also a social product in his inmost nature, as worked out into the life of the community which gathered about him under the form of the church. It was not merely a few hundred, a thousand or millions of individuals; but in some real sense an organism, a community at least, and a power greater than that of any individual, though it might conserve and pass on the life and deeds of many individuals.

The religion, the church, the Christianity of to-day are criticized by Dr. Hall in no mild or gentle terms. He sees their defects, and he does not hesitate to point them out in the plainest terms. Let the following suffice for the criticism, though several pages of like import might be added:

"Dogma fetters his mind (the present-day Christian), convention his heart and life, and if he is saved it is done for him by an alien, outside power. Protestantism has stripped religion of all its beauty, while Puritanism has robbed it of its joy. In secular life we seek to forget it, while science, its own child, is estranged from it if not actually hostile toward it. Its cheerfulness is chipper and falsetto. Its creeds are clung to by an arbitrary will to believe, with penalties for failure to do so, and religious feeling, if cultivated at all, is as an exotic if not as an artifact. God and another life are a far cry. The clergy are rhapsodists and sentimentalists, or else sophists. They are never abreast of scholarship in their own field, and hence are timid and half-hearted in their faith, or else they preach with paralyzing reservations. Their education is handicapped with more limitations and inferiorities than that which qualifies for any other calling."

It is the Christ as the voice, the inner meaning, the ideal, the higher vision of the race that Dr. Hall presents. He is what the race must become. Therefore his life must be inward, typifying the eternal moral struggle of man, complex and composite enough to meet all demands of the race, must explore and illustrate all the higher powers of man, must be perennially in his prime as an artistic projection of the religious soul of humanity, and must realize as far as possible all ideals of all races and peoples, from the earliest to the latest. Because such a Christ is conceivable, religion must sound a new tocsin.

"Religion and all that it has and is, its God, Bible, churches, creeds, are not from without but from within. All its commands are the exhortations from out of the depths of the soul of the race to the individual to better himself and his estate. All its interdictions are man's own self-restriction which he has imposed upon his impulses. The deities he worships are his own creation, not he theirs. His soul in its positive creative era was more fecund and originative than he has ever dared to dream. It had a dynamic, magic power that it has quite forgotten."

This passage will plainly indicate that Dr. Hall's idea that all gods and religions are creations of the genetic, psychologic man, that he has become contented in the recent centuries to accept these as dogmas and creeds, that the result has been stultification of his religious and creative powers, and that now he is living on the dead past. What he needs is to become again creative, to renew his first-hand interpretation of nature, life, and all that is beyond. When he does so, religion will awaken, Christ will become real, and religion will have a vital meaning. We cannot live on what men once believed. A church that teaches old creeds has lost all its power. The man or woman who lives merely as an individual, to save his own soul, is no longer capable of understanding religion.

If I understand Dr. Hall aright, it is something like this that he is trying to bring us to understand. He is sometimes too orthodox for me, at least in his use of words and phrases. When he speaks three or four times of "Our Lord," I rebel. When he asserts that he accepts the Apostles' creed in every one of its phrases, my own mind asserts that I believe none of them in their original meanings. I recognize that he has put quite a new meaning into the old phrases, which those who constructed them would not have recognized or comprehended. My criticism of his books turns about precisely this point, the degree of our right to make creeds, Christ, Bible, religion in its ancient developments, something else than they were when created. I read Dr. Hall's pages with delight and keen appreciation while he is constructive along racial and psychological lines; but when he asks me to believe that the new is the old, I hesitate, and turn away. Perhaps I am too much a rebel, too much an iconoclast, too enamored of the modern time and the great new world of science.

Whatever my hesitations and criticisms in regard to these books, I find them exhilarating, instructive, worthy of the most careful reading. They cannot be studied too thoroughly. Assuming that they are not final, that other psychologists will have their word to say on religion, I also conclude that here is the best product of recent study and interpretation in the field of religion, and as to the origin and nature of Christianity.

GEORGE WILLIS COOKE.

Wakefield, Mass.

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THE FIELD

"The World is my country, to do Good is my Religion."

SEEN AND HEARD IN WASHINGTON ON THE DAY THAT CONGRESS ASSEMBLED.

In conversation with a man who is in close touch with Congress: "Yes, I have no hesitancy in saying that if every man voted according to his understanding of the right and wrong of this situation, I believe more than fifty per cent would vote against going into the war—but, they haven't the courage. I tell you they haven't the courage!"

What Some Congressmen Were Saying April 2nd.

"Friends, I am with you, I am a pacifist—but what can I do to stem this awful tide?"

"The people, you say; damn the people, they don't count."

"Ladies, I bid you good-morning; I am busy."

"Clear out; I don't want to hear any more of your fool talk."

(After an hour's conversation.)

"Thank you for this; come in again. Your arguments are sound. It is useless to deny it. War is a result of economic conditions and economic and industrial conditions in this country are all wrong."

"Aw, fade away; don't talk to me about peace."

"Yes, ladies, I agree with all you have said, theoretically; but how about national honor? . . . National dishonor, you say? Don't you see that's merely an EMPTY PHRASE!"

"I shall stand with the President whatever comes, and I believe the majority of the representatives will tell you this."

They did.

Heard On the Steps of the Capitol.

"Well, you folks didn't get to see the President, did you?" (This in triumphant, rather sneering tone, to one of the omnipresent New York delegation.) The answer came quickly, "We didn't try to see him—we merely wanted him to see us; but evidently he wasn't keen about seeing such a tremendous expression of the Peace sentiment of the people who chose him, last November, to be their servant, because he had kept the country out of war."

"Hey there, you. There's a lamp-post for you." (This from one of our representatives (misrepresentatives, rather) to one of the pacifist delegation, who had visited him a few hours previous.) The young man who had been addressed turned back, ascended the steps (from which the pacifist delegation had just been ordered away) and faced the taunting congressman, saying, "If you'll go to the front, I'll promise to follow."

The reply came at once, "I've done two years."

"And I six, and—"

But just at that moment the policeman ordered the pacifist to move on. In relating the incident the young man said, "He saw that I was the greater patriot."

"The greater fool, you mean," remarked a bystander.

"Right you are," came the quick reply, "foolish then, but wiser now."

A little farther on, a partly intoxicated soldier handed a slip of yellow paper to a man with a white "Keep out of War" arm band, thus symbolizing an insult which he did not dare to put into words.

"Oh, thanks," the young man said, "and would you mind pinning it on with this (handing him a pin marked '—th Batallion of —— ——s,' with the explanation); you see, I've done my bit on the other side. I've had my Hell, and am only sorry that you're in for yours."

"I've discovered today that we are not a democracy," a white-haired man was heard to say. "We're a plut-auto-cracy. Hereafter it is a case of money talks, and one man rules. I never thought I'd live to see that day."

A woman standing near: "Yes, I agree with all you have said. I have seen today that our representatives are determined to carry out the wishes of the President, regardless of the wishes of their constituents. They are waiting for him to act. He will move; they will second the motion."

A man on the edge of the group: "That fits my findings to a T. I've interviewed, all told, on the occasion of two visits to the capital, about sixty of our congressmen, and although I found some splendid exceptions, the consensus of opinion seemed to be that they should wait for the President to act and then act accordingly. However, there'll be a few 'wilful men' in this new congress I'll venture to say."

Echoes from the Monday Evening Meeting in Convention Hall.

(1) "I never heard David Starr Jordan speak better."

(2) "The one at the left? Oh, that is Mrs. Glendower Evans of Boston, who is always heart and soul in any movement looking toward better conditions for humanity."

(3) "The most wonderful meeting I ever atended; the finest set of resolutions; the sincerest enthusiasm."

(4) "It was simply tremendous. I want to be alone and think it over."

(5) "A never-to-be-forgotten occasion."

BLANCHE WATSON.

BEWARE OF THE DANGEROUS HOUSE FLY.

As a Practical Measure of Preparedness the Disease-Carrying House Fly Must Be Eliminated. American Military Records Show That It Causes More Deaths Than the Enemy.

Kill Flies and Save Lives

Kill at once every fly you can find and burn his body.

Observers say that there are many reasons to believe that there will be more flies this season than for a number of years.

The killing of just one fly NOW means there will be billions and trillions less next summer.

Clean up your own premises; see and insist that your neighbors do likewise.

Especially clean all "out-of-the-way places," and every nook and cranny.

Flies will not go where there is nothing to eat, and their principal diet is too filthy to mention.

The Fly is the Tie that Binds the Unhealthy to the Healthy

The fly has no equal as a germ "carrier"; as many as five hundred million germs have been found in and on the body of a single fly.

It is definitely known that the fly is the "carrier" of the germs of typhoid fever; it is widely believed that it is also the "carrier" of other diseases, including possibly infantile paralysis.

The very presence of a fly is a signal and notification that a housekeeper is uncleanly and inefficient.

Do not wait until the insects begin to pester; anticipate the annoyance.

April, May and June are the best months to conduct an anti-fly campaign.

The farming and suburban districts provide ideal breeding places, and the new born flies do not remain at their birthplace but migrate, using railroads and other means of transportation, to towns and cities.

Kill flies and save lives!

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